1:Heckewelder M-5 (ca.1800) 1819
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CHAPTER XXVIII.

BODILY CONSTITUTION AND DISEASES.

147 482 THE Indians are in general a strong race of men. It is very common to see a hunter come in with a whole deer on his back, fastened with a *Happis*, a kind of band with which they carry loads; it rests against the breast, that which the women use rests against the forehead. In this manner they will carry a load which many a white man would not have strength enough to raise from the ground. An Indian, named Samuel, once took the flour which was ground out of a bushel of wheat upon his back at sun-rise within two miles from Nazareth, and arrived with it in the evening of the same day at his camp at Wyoming. When the Indians build houses, they carry large logs on their shoulders from the place where the tree is cut down to where they are building.

147 Nevertheless, when put to agricultural or other manual labour, the Indians do not appear so strong as the whites; at least, they cannot endure it so long. Many reasons may be given for this, besides their not being accustomed to that kind of work. It is probably in part [261] to be ascribed to their want of substantial food, and their intemperate manner of living; eating, when they have it, to excess, and at other times being days and weeks in a state of want. Those who have been brought up to regular labour, like ourselves, become robust and strong and enjoy good health. Such was the case with the Christian Indians in the Moravian settlements.

So late as about the middle of the last century, the Indians were yet a hardy and healthy people, and many

1:Heckewelder M-5 (ca. 1800)1819
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very aged men and women were seen among them, some of whom thought they had lived about one hundred years. They frequently told me and others that when they were young men, their people did not marry so early as they did since, that even at twenty they were called boys and durst not wear a breech-cloth, as the men did at that time, but had only a small bit of a skin hanging before them. Neither, did they say, were they subject to so many disorders as in later times, and many of them calculated on dying of old age. But since that time a great change has taken place in the constitution of these Indians who live nearest to the whites. By the introduction of ardent spirits among them, they have been led into vices which have brought on disorders which they say were unknown before; their blood became corrupted by a shameful complaint, which the Europeans pretend to have received from the original inhabitants of America, while these say they had never known or heard of it until the Europeans came among them. Now the Indians are infected with it to a great degree; children frequently inherit it from their parents, and after lingering for a few years at last die victims to this poison.

Those Indians who have not adopted the vices of the white people live to a good age, from 70 to 90. Few arrive at the age of one hundred years. The women, in general, live longer than the men.

The Indians do not appear to be more or less exempt than the whites from the common infirmities of old age. I have known old men among them who had lost their memory, their sight, and their teeth. I have also seen them at eighty in their second childhood and not able to help themselves.

The Indian women are not in general so prolific as those of the white race. I imagine this defect is owing to the vicious and dissolute life they lead since the introduction of spirituous liquors. Among our Christian Indians, we have had a couple who had been

3:Zeisberger M-5 (1767-1780)1910
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177 among the Indians as long as there were no Indian wars. Through the examples of the traders, also the Indians acquired the habit of drinking to excess. Secondly, the Indians had formerly great respect for the aged and the chiefs, from whom they learned that unfaithfulness in the marriage relationship was a great crime and that whoever was guilty of such evil would live neither long nor happily. At the present time they show little reverence to the aged and each one thinks himself to be wise in his own conceits.

M7 844 The Indian women are in general of a very strong bodily constitution. There are generally clever and experienced women enough who are able to give assistance and advice in time of labor; generally, women will remain in the house at this time. Some go into the woods by theinselves and bring their children to the house when they have seen the light of day. Most mothers nurse their children until they are two or more years [595] old. During this time many husbands have concubines, though not in the house.

553 If it is left to the mother to give the child a name, she uses little ceremony and calls it after some peculiar mark or character 854 in it, for instance the Beautiful, the Good Child, the Great-Eye, sometimes giving it a name of unsavory meaning. If the father gives the child a name he pretends that it has been suggested to him in a dream. The name is given at a sacrifice, on which occasion the Indian brings to some aged person, who performs the offering, a string of wampum, and tells him that he wishes his child's name to be named thus and so. During the sacrifice some other person sings a song in Indian fashion at a public gathering and makes known the child's name. This is called praying over the child. The same ceremony is performed when an adult person receives a name, even although he may already have been named. It is not common to call an adult by his name, for they are ashamed of their own names. If the attention of any one is to be attracted it is done in some other fashion than by the use of the name. In case of children, the names are used. In assemblies and in discourses they do not use the name of any one who is present, though absent persons are referred to by their names.

8:Lindeström T-5 (1654-1655) 1925
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they through this later will get in their hunt so much the greater blessing. Then they sing and dance and when they become jolly and happy then they cry and sing thus namely:[7] *Hägginj, hä, hä, hä; Hägginj hä; Hägginj hä; Hägginj hä, hä, hä, hä*, etc. Thus repeating and continuing so long a time, so that it reaches well over the forest.[8]

In this their convention[9] they [also] practice shooting. He who is sachem has a turkey placed very high in the air, whose entrails are removed and [the body] filled again with their money.[10] And the one who then can shoot it down, he receives the money, *et talia*, etc.

In the meantime later in the year, when the grass has thus been burnt off the land, they do not care to arrange any more such hunts,[11] but shoot the animals wherever they find them in the woods, which they have no difficulty in doing, because they have scent of the animals like the dogs; for often the savages say to the Christians, when they follow them in the woods: "Indeed I now feel the scent of deer, if I wanted to bother to go after them." This the Christians did not believe in the beginning, before they followed them, and got to see that they were right. Otherwise they are so perfect in shooting that they do not miss.

And the savage is so armstrong that he is able to shoot with a bow so far, that no gun can carry

[7] *Tå roopa the dett sunga sådedes, nämbl.*
[8] So that it can be heard far over the forest. *Hegginj*, etc., the final *j* is used for *i*. Cf. Holm, *Kort Beskrifning*, 153 ff.; above, p. XL.
[9] *Uthi detta sitt sammant.*
[10] Wampum.
[11] Like the one described above.

8: Lindeström T-5 (1654-1655) 1925
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that far,[12] when he extends his limbs so that daylight shines through his elbow joints. When a Christian wrestles with a savage, if he[13] does not get at his back [he cannot prevail against him], he can do nothing against his arms.

The savages also use a splendid system[14] for killing pigeons in quantities with great ease. When the pigeons come flying, which [at times] may be a few hundred pairs in a flock, or following, then they usually settle[15] down to rest in the largest and highest tree, which they find. Then they also have the custom that in the tree in which they once used to rest, they will, with preference go there again. When now the savage observes where they have been accustomed to rest, the savage goes and cuts around the tree, so that it stands only on the center. When now the pigeons come there again to sit down, they cannot possibly

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[12] For bows and arrows and their effectiveness, see Pope, *A Study of Bows and Arrows*, U. of Cal. Pub., XIII, No. 9, p. 329 ff. Cf. also Hodge, *Handbook*, I, 92–4, and literature quoted there.

[13] The Christian.

[14] *Een artig invention*, see above, Chapt. XV, note 6.

[15] *Dâ sättia the sigh.* Cf. Henry D. Paxson, *The Last of the Wild Pigeon in Bucks County* (1912). Williams says: "In that place these Fowle breed abundantly, and by reason of their delicate Food (especially in Strawberrie time when they pick up whole large Fields of the old grounds of the Natives, they are a delicate fowle, and because of their abundance, and the facility of killing them, they are and may be plentifully fed on." *Key*, 87. Van der Donck says in this connection: "De Wilden of Naturellen van het Landt weten ock somtijts de plaetsen daer sy broyen uyt te vinden, en met lange stocken de jonge Duyven uyt de nesten te stooten, op sulcke plaetsen die sy soo verkiesen om te broyen daer scholen sy met sulcke gruwelijcke meenichte van ontelbare duysenden by een, dat de Wilden met Wyven [en] kinderen door naer toe trecken, deckwils eenighe hunderden sterck zynde, wel een Maent doer ontrent blyvende, en schier anders niet eeten als jonge Duyven, die sy soo met stocken als geseght is uyt de nesten stooten." *Beschryvinge*, 41.

10: Speck E-4, 5 (ca. 1925) 1931
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informants. He choses to regard this rite as another form of the annual ceremony, apd supposes this to have been a tribal variation arising through the incorporation of alien features at the instigation of Munsee or Nanticoke adopted by the Delawares.[1] Zeisberger has an account referring to a sweating ceremony of a similar nature to that described by Harrington. The designation applied to it by Zeisberger is "machtuzin",[2] which he rendered "to perspire."

Witapano'xwe secured the following description of the sweating-ceremony from aged living Indians in the Nation on the occasion of his visit home in 1929, and I give it as a supplement to what has already been published by others concerning it;

"The sweat-house performance does not belong to the regular annual ceremony of the Big House although it was formerly held in the Big House. It was a distinct ceremony lasting eight days held by the tribe when it was living in Kansas, before they moved to their present location in Oklahoma in 1867. When this ceremony was first held it was meant to determine who could withstand the greatest punishment by heat and steam. A large wigwam made of twelve poles bent together at the top and covered with hides. Opposite the door a number of pieces of wood and bark are arranged so that the wigwam will not catch fire. During the eight days of the ceremony hot rocks are placed in the wigwam and twelve men, each having had a vision so receiving supernatural power, are selected from the tribe to enter the wigwam where they sing their songs. Many of the men in the trial become weak and succumb to the heat while others withstand the punishment until the last man has finished his song. These men are always considered as being medicine men or healers. The ceremony is held just before sun set.

"The Lenape or Delawares are looked upon as the doctors and an older tribe, in fact as the "grandfathers" of all other tribes. The Indian doctors are known as *ma-ta-en-no* (mat·e'i·nu) meaning a man who possesses supernatural healing power. Some times these men are warriors as well as healers."

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[1] Harrington I, pp. 122-6.

[2] Zeisberger, p. 138-9. This verb denoting dancing of ceremonial character appears as machtoga, probably the Munsee form (Brinton, p. 69) meaning "to perspire" being a symbolical dance held in honor of the "grandfather," fire. The number twelve appeared as an allegory in the dance. maxta'ken (machtogen, Brinton, Lenape Dict., p. 69) "to fight" is probably the Munsee related form, while Mohegan-Pequot, mata'ga "dance" evidently rounds out the evidence that it denoted among the early eastern Algonkian a superior dance performance associated with fire, struggle, and purification by sweating, and war preparation.

The term machtuzin given by Zeisberger seems to be a shortened equivalent, maxtu'algw, of the expression muxk'xoltu'algw, "staying until one is sweated red." Both terms are intelligible to the speakers of the Delaware language today. Lindeström (1654-6) describes the sweat-bath in familiar terms (A. Johnson, Geographia Americae, 1925, p. 257).